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As for Gentiles, the basic Talmudic principle is that their lives must not be saved, although it is also forbidden to murder them outright. The Talmud itself expresses this in the maxim ’Gentiles are neither to be lifted [out of a well] nor hauled down [into it]‘. Maimonides explains:

“As for Gentiles with whom we are not at war ... their death must not be caused, but it is forbidden to save them if they are at the point of death; if, for example, one of them is seen falling into the sea, he should not be rescued, for it is written: ‘neither shalt thou stand against the blood of thy fellow’ – but [a Gentile] is not thy fellow.”

In particular, a Jewish doctor must not treat a Gentile patient. Maimonides – himself an illustrious physician – is quite explicit on this; in another passage he repeats the distinction between ‘thy fellow’ and a Gentile, and concludes: ‘and from this learn ye, that it is forbidden to heal a Gentile even for payment ...’

However, the refusal of a Jew – particularly a Jewish doctor – to save the life of a Gentile may, if it becomes known, antagonize powerful Gentiles and so put Jews in danger. Where such danger exists, the obligation to avert it supersedes the ban on helping the Gentile.”

— **Israel Shahak, Jewish History, Jewish Religion: The Weight of Three Thousand Years**